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to be found "the champion of traditions" is rightly emphasized. The representation which is given of the character of the Herods (p. 98) deserves consideration. The conclusions of the author are doubtless correct in the main.

The book should be studied by all readers of the Bible. It is time that we had done with slandering Galilee in general, and Nazareth and its inhabitants in particular. This work is worth many times its cost.

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### THE BEGINNINGS OF HISTORY.\*

The author of this volume has been before the reading public for some considerable time. In the department of Antiquities he is regarded as a high authority. Prof. Brown, in his Introduction, speaks of "his versatility, energy, rapidity in work, and retentive memory" as remarkable. From the same source we learn that he has been by turns traveler, excavator, essayist, decipherer, grammarian, historian, editor, instructor, and can point to productive labor in all these pursuits. The views advanced by Prof. Lenormant are quite different from the traditional one held by most of us. More interest attaches to the views from the fact that the author is a Catholic, and emphasizes quite strongly his Christian belief. The standpoint of the author is given in his preface, as follows: "That which we read in the first chapters of *Genesis*, is not an account dictated by God himself, the possession of which was the exclusive privilege of the chosen people. It is a tradition whose origin is lost in the night of the remotest ages, and which all the great nations of western Asia possessed in common, with some variations." This tradition is substantially the same as that lately discovered in Babylon. It was carried from Ur of the Chaldees by Abraham's family, at which time it was already fixed, perhaps in written form. The biblical account of the "Beginnings" is "parallel with statements of the sacred books from the banks of the Euphrates and Tigris." The question, of course, comes up as to the divine inspiration of the account. The author's view is that the difference between the Israelitish account and that of the other nations is in the *spirit* which animates the former. They are the same account, and the parts follow in the same order, but the signification is entirely different. While the features remain the same, there is between the narrations "all the distance of one of the most tremendous revolutions which have ever been effected in human beliefs." This difference is explained by some as the result of "development," but by the author it is regarded as "the effect of a supernatural intervention of divine Providence." Such in brief is the point of view from which Professor Lenormant works. He gives us first *The Biblical Account*,—his own translation and rearrangement of the Hebrew text of *Genesis* 1.-XI, 9. From this translation, while entirely too much liberty is taken with the text, one may get a more vivid idea of the contents of the narrative than from

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\*THE BEGINNINGS OF HISTORY, according to the Bible and the traditions of Oriental Peoples. From the Creation to the Deluge. By François Lenormant, Professor of Archaeology at the National Library of France. (Translated from the Second French Edition.) With an introduction by Francis Brown, Associate Professor in Biblical Philology, Union Theological Seminary, New York, Charles Scribner's Sons. For sale by Jansen McClurg & Co., Chicago. 8vo. pp. 588. Price \$2.25.

the authorized version. Then follows a Comparative study of the Biblical Account and of Parallel Traditions. The matter is divided into eight chapters: (1) The Creation of Man; (2) The First Sin; (3) The Kerubim and the Revolving Sword; (4) The Fratricide and the Foundation of the first city; (5) The Sethites and the Qainites; (6) The Ten Antediluvian Patriarchs; (7) The Children of God and the Daughters of Men; (8) The Deluge. Five important Appendices follow: (1) The Cosmogonic Accounts of the Chaldæans, Babylonians, Assyrians, and Phœnicians; (2) Antediluvian Divine Revelations among the Chaldæans; (3) Classic texts relating to the Astronomical system of the Chaldæans; (4) Tables of the Chaldæo-Semitic Calendar and other Semitic Calendars; (5) The Chaldæan Account of the Deluge, Transcription of the Text with Interlinear translation. With reference to the book as a whole it may be said: (1) That no where else can one obtain the mass of information upon this subject in so convenient a form; (2) that the investigation is conducted in a truly scientific manner, and with an eminently Christian spirit; (3) that the results though, as stated above, very different from those in common acceptance, contain much that is interesting and, to say the least, plausible; (4) that, the author while he seems in a number of cases to be injudicious in his statements and conclusions, has done work in investigation and in working out details which will be of service to all, whether general readers or specialists; (5) that, to use the words of Prof. Brown, "in the interests of religion to say nothing of scholarship, we cannot afford to reject conclusions which are put forward in such an exceptional spirit, except on rational grounds established as the result of temperate and candid argument."

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## ➤SEMITIC➤AND➤OLD➤TESTAMENT➤BIBLIOGRAPHY.◀

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